3:Royal Institute of International Affairs U-4 (no date)1954 M1 Middle East
SYRIA MEI
LEBANON MDI

chief towns of Syria and their populations are: Aleppo, 339,000 Damascus the capital, 303,000; Hama, 134,000; Latakia, 90,000; Dair az-Zor, 65,000: of the Lebanon—Beirut, the capital, 247,000; Tripoli, 86,000; Sidon (Saida), 78,800; Zahle, 78,031. The population of each country is increasing by about 2 per cent a year. Between half a million and a million Syrians and Lebanese live abroad, mainly in the Americas and Africa; emigration continues; during 1952 about 100 Lebanese emigrated monthly, most of them to South America.

Religions

RELIGIOUS SECTS AND PARLIAMENTARY REPRESENTATION

	Syria		Lebanon	
	Population in 1947	*Seats in 1947*	*Population in 1951*	*Seats in 1952*
Sunni	2,040,908	100	273,125	9
Shiis (incl. Alawis)	447,993	13	237,107	8
Druze	96,641	3	82,268	3
Maronite	14,133	1	377,544	13
Orthodox Greek	144,517	7	130,858	5
Orthodox Armenian	104,925	2	67,139	2
Orthodox Syrian (Jacobite)	43,081	2	4,562	
Catholic (Latin rite)	6,125		4,127	
Catholic (Greek rite)	49,543	2	81,764	3
Catholic (Syrian rite)	17,613	1	3,911	
Catholic (Armenian rite)	17,493	1	14,218	
Catholic (Chaldean rite)	4,991			
Protestants	11,959		12,641	
Nestorians	9,630			
Jews	30,873	1	5,993	
Others			6,684	
Minorities		3		1
TOTAL:	3,043,310	136	1,303,441[1]	44

The language of the great majority of Syrians and Lebanese is Arabic, and they think of themselves as Arabs. There are minorities of race, religion, and language:[1] the Kurds number between 100,000 and 200,000 and are mainly in northern Syria; most of them speak Kurdish but are progressively becoming less and less distinct from the Arabs. The Armenians, who live mainly in the three principal cities, now number about 140,000, although some 20,000 emigrated to Soviet Armenia in the 1940's. Most of them came as refugees from the Turks after the First World War. Other racial minorities are the Turkomans, Circassians, and Assyrians. Most of the religious sects

[1] For further details see A. H. Hourani, *Minorities in the Arab World* (London, Oxford University Press for RIIA, 1947).

44:Matthews and Akrawi S, G-S (1945-1946)1949 MI Middle East
SYRIA MDI

About one-third of the student body was from other countries, mainly Arab.

Teaching at the Syrian University is conducted entirely in Arabic. The Faculty of Medicine is the only such faculty in the Arabic world which teaches in Arabic.

Educational Missions

Educational missions were sent chiefly to France prior to World War II. With the French government as mandatary power, with French advisers to the Ministry of Education, and with the Syrian educational system following French educational methods and ideas, this was to be expected. As has already been said, graduates of French universities and institutions were shown a decided preference in appointments to posts in the Ministry of Education. The situation was not different in other departments of the government. It was only natural, therefore, that even students going abroad for study at their own expense usually preferred to go to France.

Even in 1943–44, when the French grip on Syria had loosened, 58 out of a toal of 101 students on educational missions were studying in France; most of them had begun their study in the prewar period. Of the other 43, there were 37 in Egypt and 6 in Beirut.

For the year 1946–47 it was planned to send 120 students abroad. None of these was being sent to France, partly because of the aversion to the French that has developed in Syria, and partly because the new Secondary-School Certificate is no longer recognized in France. Most of the students were being sent by the Ministry of Education. The remainder were being sent by other ministries. The countries to which the students are being sent are Belgium, Switzerland (evidently taking the place of France), Great Britain, the United States, and Egypt. Only a few are destined to study in Great Britain or the United States largely because of the difficulty of securing admission to American and British universities. The subjects to be studied cover a wide range and include the various branches of engineering, architecture, technical education, agriculture, irrigation, mathematics, the sciences, finance, medicine, public and school health, law, archeology, Semitics, history, English, education, commerce, and Arabic literature.

The Education of Teachers

The education of teachers in Syria has gone through a number of stages. In the latest of these, two kinds of teachers colleges were maintained: the

65:Landshut S-4 (no date)1950 M1 Middle East
Syria MD1

162 were left in the Jezirah district. An additional 5,000-6,000 Jews
167 emigrated at the beginning of 1948, leaving a total of about 9,000, with 4,500 in Aleppo, 4,000 in Damascus, and 500 in the Jezirah district. Further emigration took place that year; and it is estimated that there are now fewer than 6,000 left in the whole country.

This exodus was the culmination of many years of intimidation, material decline, and moral isolation. The smaller community in Damascus had always been poor. About 80 per cent earned their living as labourers and pedlars; approximately 15 per cent were able to maintain a slightly higher standard; while only 5 per cent were able to make a good living, mostly in commerce. The Aleppo community had in bygone days been prosperous and had been an active and important element of the city's once flourishing commerce. The rapid deterioration of conditions, however, made itself felt particularly strongly among the Jews of Aleppo; and since the wealthy were the first to leave the country, the remainder were impoverished even more swiftly.

197 Although knowledge of French is widespread among educated
563 Jews, the every-day language of the majority is either Arabic or Ladino. There are two *Alliance Israélite Universelle* schools, one in Aleppo and the other in Damascus. Since the convocation of the first Parliament in December, 1936, there has been one Jewish representative in the Chamber of Deputies. He was, it is true, allowed to retain his seat even when persecution of the Jews reached its height. But, isolated as he was in a sea of feverish hostility, there was little he could do to alleviate the situation.

In 1945, a meeting of Islamic religious leaders in Damascus, presided over by the Mufti of Damascus, sent a telegram to the Allied Governments, threatening that a Holy War against the Jews would be declared by all Islamic countries if Jewish immigration into Palestine continued. Within a month, this action and similar incitement from high quarters, coupled as they were with a violent anti-Jewish press campaign, bore fruit.

[579] On the Muslim holiday of Qurban Bairam, on November 18, an
563 infuriated mob, goaded on by a group of students, broke into the Great
668 Synagogue in Aleppo, smashed the candle burning in front of the Ark, battered some old Jews who were praying, and burnt the prayer books.

This was the signal for the outbreak of a general anti-Jewish campaign, made the worse by the incessant agitation carried on by nationalist orators among the Arab masses. There was the ugly murder of Jacques Franco, Assistant Headmaster of the *Alliance* School in Damascus. Suspicion that his death was the result of the prevailing unrest has never been entirely removed, even though there is insufficient evidence to prove it. There was the forcing of Rabbi Moshe Nahum, of the Jewish community of Jezirah, to make a statement protesting against Jewish immigration into Palestine. There was the humiliating spectacle of the heads of all three Jewish communities